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WEEKLY REVIEW.

—Frederick III has come into collision with Bismarck early in his reign. Prince Alexander of Battenberg has sued for the hand of the Emperor's daughter, and Bismarck has tendered his resignation because the suit finds favour with his royal master. He doubtless fears Russia's opposition to the proposed alliance. It remains to be seen, whether the new Emperor will adhere to his own policy, even though it cost him the services of such a minister as Prince Bismarck.

—It is often difficult for conscientious people to decide whether they can best serve God through the channel of organizations whose views and methods they are not able to fully endorse, or whether duty does not command them to leave such organizations and cast in their lot where the religious principles and methods are more nearly in accordance with their understanding of Scripture teaching. Much may be said for either course. Within the organizations, they *may* exert a powerful influence for good, helping to eliminate the evil and incorporate the good. Without, they may lead a faction, the only result of which will be to further hinder the remaining good elements of the old organization from triumphing over false counsels, and successfully promoting the cause of Christ. Or they may inaugurate a movement which will more rapidly, and truly accomplish the desired end than could be done by the organization from which they came out. Come-outism should be defended on Scripture grounds, only when defilement of conscience must result from longer continuance in the doubtful society.—11. Cor. 6 : 14 and 17.

—The *Rock* makes the following comment upon a threatened split in the C. M. S. over the Romanizing influences alleged to be at work in this honoured Society:—

"The cry they have raised is that the Committee of the Church Missionary Society is not true to the old Protestant principles on which the work has been hitherto conducted. Great as our regard is for the oldest and most successful of all Evangelical organisations, our loyalty to the Protestant and Evangelical principles of our Church is greater, and if we thought for a moment that the Executive of the Society was beginning to leave the good old paths on which it has for so long worked, we should be among the first to denounce it, and to call upon our readers to support it no longer. We have instituted the strictest inquiry into the charges raised, and we are able with confidence to declare once more that the Society adheres loyally to Protestant principles, and is working with much tact amid great difficulties.

Looking at the matter from the strictly Protestant stand-point, it would be a most disastrous thing if a body of supporters, however small, were to secede from the Church Missionary Society. The Church Missionary House at Salisbury-square has hitherto been the one rallying-point of the Evangelicals. Those who differed in many minor respects have been united in this one work of sending the Gospel to the heathen. Evangelical Churchmen have a certain element of pride when they look on the great work that is being carried on by those who hold their principles, and they feel that their work is not in vain, and that God is blessing them. The work is His from beginning to end, but they are the human instruments used, and being but human, these external signs of success naturally produce that *esprit de corps* which goes so far to stimulate all concerned to greater efforts. We can understand that many of our enemies would like to see this great society disintegrated; but how those who hold our principles can lend themselves to anything which is calculated to help forward such a disruption is altogether beyond our comprehension: they would be simply playing into the hands of their own opponents."

No one should abandon this noble society, which has done, and is doing, so much for the heathen in all quarters of the earth, without prayerfully considering that their defection would only leave the evils they deprecate to work with greater rapidity.

—A memorial upon the question of the repeal of the infamous C. D. Acts in India, is in process of signature by the missionaries in all parts of India and Burmah. It is addressed to the Boards of Directors of the various missionary societies in Europe and America, and requests that these Boards take immediate steps to bring before the British Government the fact that these laws, raise a well-nigh insurmountable barrier between the missionary and his divinely-appointed task, and ask that this barrier be at once removed. What missionary, who has read the circular letter which is sent with this memorial, or who has ever been made aware of the unnameable wickedness to which these laws give rise, can with-hold his influence from this movement? The repeal of these laws will hasten the conquest of India for Christ by many a year May the great Head of the Church bless this effort, which is being made to help Him "bruise the head of the serpent."

—The following from *Word and Work* is very appropriate at this time, when many in England, and, we are sorry to say, in India too, are claiming to believe in the inspiration of the Bible, while denying the doctrine of the endless punishment of the wicked:—

"A very instructive illustration of the growth of error appears in a letter written to a friend by the late Henry Ward Beecher so far back as 1871. It was read by Joseph Cook in the course of his recent lecture. As appears from its contents it is an apology for allowing a mild statement of the orthodox doctrine on future punishment to appear in the columns of a newspaper then under his editorship.

My dear Fellow,—You are too acute. It is true that if I had written this article of Stowe's, you would have opened your eyes with amazement tempered with horror. But, considering that it is by an old-time orthodox man, it seems to me a mild statement. There is a certain truth all through it, but I do not think it happily put. But, chiefly, it is what is left out that makes it faulty. The argument from nature and from Providence is only half given. The fact that the strongest asseverations of endless punishment are found in the synoptical gospels is true. It is only by a line of refined reasoning that we can get rid of the force of the old Orthodox argument. *Indeed, I suspect that no man can get away from the doctrine of endless punishment except by a process which very materially lowers the doctrine of inspiration.* I am free to confess that my mind more and more moves away from the doctrine of endless punishment, but it is at the expense of that belief in the supreme authority of Scripture, and an increase of faith that the living reason of men must determine living questions, and that the moral sense which Christianity educates must in the end sit in judgment on the qualities of religion itself.

Anyhow, I don't think any great harm is done by Stowe, and his article will not stand in the way of anything we may wish to say. But I do not wish to pluck at the leaves of the tree. It is in vain to argue and criticise at single points, when, in fact, your difficulties go back to the very foundations of things, and when you are awaiting the developments which, by compelling a total reconstruction of the whole philosophy of religion, will relieve you of the trouble of special dissent.

H. W. Beecher."

—United meetings, re-stating and emphasizing the fundamental truths of the Gospel, are being held in London. We may judge of the character of the addresses given when we know that they come from the Rev. C. H. Spurgeon, the Rev. Dr. Angus, the Rev. E. A. Stuart, M. A., and others like these. Great good must result from their able defence of evangelical Protestant doctrines.

—One can but notice that a low view of sin is at the root of nearly all the modern growths of skeptical or heterodox thought. On this point *Word and Work* says:—

"Almost all the errors with which the Church is at present troubled owe, if not their existence, at least their strength, to the absence of this sense. Sin has come to be generally regarded rather as weakness than as guilt, and the feeling it excites is pity, not blame. So long as this dire delusion continues there can be no sound or strong theology; if any real religion still remain it will be neither healthy nor vigorous. Sinners will learn to look upon themselves as interesting patients who claim as a right all the care and time of the wisest physician.

Instead of self-judgment and self-condemnation, followed by self-loathing and self-contempt, they may even learn to entertain a curious complacent self-respect based on their assumed title to the most skilful and tender treatment.

That this spirit is growing there are already evidences not a few. Talk about the love of

God which forgets or falsifies His holiness and justice fosters it to the full. Setting forth His Fatherhood in such terms as seem to render it incumbent on Him to make all mankind happy in the end, as the children of such a Father should be, sustain and strengthen it. The revolt against the doctrine of future punishment springs alone and altogether from this spirit. Eliminating the idea of guilt many look upon sin as incompleteness to be outgrown by development; or mistake to be obviated by experience; or at worst disease to be remedied by rest and patience and kindness: few seem to regard it as the abominable thing which God hates, and the one thing in His universe which He has pledged Himself to judge and destroy."

—We gladly note the safe arrival of Rev. W. L. King, B A., B. D., with his wife and child from America by the S. S. *Clan Graham*, on Tuesday, of this week. Mr. King comes to the Principalship of the Baldwin High Schools, Bangalore. We wish for him many years of successful service for the Master in India.

—"According to the power that worketh in us," is the measure of the "exceeding abundant" blessing we receive from the Lord. It is vain for us to ask God to give us great blessings when we have but languid desires for them. It is when the power of the Spirit's striving in us is unhindered and fostered: when the yearnings of our hearts rise and overmaster every contrary desire, that God fills us with His choicest blessings. He has promised us great things. Christ to dwell in our hearts by faith and knowledge given of the full measure of the love of God. But we are solemnly assured that all these displays of His grace will be "according to the power that worketh in us." Does not this explain our low state of grace? Is it any wonder we "grovel here below" when heavenly gifts come only after such striving? Christ tells us to "strive," or, literally, "*agonize* to enter in at the strait gate." Oh, for more of the agonizing desire to know God, that Moses had when he cried, "I beseech Thee, O Lord, show me Thy glory!"

—At a special meeting of the Business Committee of the Bombay Missionary Conference, held on Monday evening, it was decided to open public subscriptions for the proposed Bowen Memorial Hall at once. There is some prospect that the Bible and Tract Society may sell their property, and assist in this enterprise, thus enabling those interested to erect a two-storey building, with rooms for the two societies below, and the Hall above.—The committee also decided to memorialize Government requesting legislation upon the subject of Infant Marriage along the lines of the memorial presented by the Calcutta Missionary Conference.

—The General Conference of the M. E. Church, is to meet in New York the first Monday in May. It is the legislative body of the Church, and is composed of one ministerial delegate for every forty-five ministers in regular standing, chosen by ballot; and also of two laymen from each Conference in the Church. Matters of much interest to those connected with the work will come up for adjustment. Also some matters of general interest. The question of the removal or extension of the pastoral time-limit; the relation of Bishop Taylor and his self-supporting missions in Africa to the home Church, and to the Missionary Society; diocesan Episcopacy, as opposed to the present plan of general superintendency; the matter of licensing or ordaining women to preach and administer the sacraments, and many other matters will surely come up.

—The general public will be greatly interested in the disposition made of the vexed problem of the relation of women to the work of preaching. No one can deny that the last decade has witnessed a great change in public opinion on this point. Still it is undeniable that a candid interpretation of the New Testament is opposed to the elevation of women to the position of pastors and ordained ministers. An opposite exegesis of Paul's teaching may be wrung out; but it is not satisfactory to many reverent minds, who believe that God has plainly revealed us His will that women have a separate sphere for the exercise of her influence for Christ. Did she but fill that sphere, there would be less clamour for a wider field.

—Let temperance workers remember that they can best drive out the public-house by counter-attractions. Very much of the strength of the temptation to enter public houses is due to the desire for social enjoyment. Wholesome places and associations are wanting, hence evil ones are chosen. Law has its place. It can and ought to prevent rather than encourage the traffic in strong drink. But when law has done its work, pure places must be kept open in every city to supply the places of the banished saloon.

—It is with pleasure that we chronicle the Local Option victory in England. It is significant that a conservative administration with such a tide to stem as is now before it, so accurately gauges public sentiment on this burning question, that it is willing to displease many of its warmest supporters by enacting such a law.

—We are told in this wail that the liquormen are greatly disturbed and much angered over this legislation. Of course they are. They are always angry when their craft is in danger. They can endure teetotal speeches. But teetotal legislation cuts profits. Liquor dealers, the world round, are a law-hating, law-breaking class. They systematically fight restrictive laws, and defy them when in force. If government waits until it can legislate to suit those interested in the traffic, the trade in the bodies and souls of men must go on.

—A note in an exchange leads us to query whether profession of gracious attainments, when the life does not exhibit Christ's spirit, is not doing much harm to those who are without. Let us search our hearts in this matter.

—A great public meeting to protest against the continuance of the ungodly system of licensed sin in India will be held at Exeter Hall, London, on May 18th. A petition was despatched to the House of Commons yesterday from Bombay, praying for the total repeal of the C. D. Acts. The second signature on that petition was "George Bowen, Minister Methodist Episcopal Church, and Editor *Bombay Guardian*." That line is like a voice from heaven calling upon our rulers to repent and work righteousness.

NOTICES OF BOOKS, REPORTS, etc.

The April number of the *Indian Evangelical Review*, has the following table of contents:—

"The Gift of the Holy Ghost" our Great Need. By the Rev. George Kerry, Calcutta; The Apocalypse. By the Rev. W. S. Howland, Jaffna, Ceylon; Principles of Biblical Interpretation. By the Rev. G. H. Rouse, M. A., LL D; Pantheism and Vedantism; or, The Deification of the Universe. By the Editor; The Jew. By the Rev. Z. F. Griffin, B. D, Orissa; The Aborigines of Australia. By the Rev. J J. Pool, Calcutta; Indian Sunday School Statistics—1881-87. Rev. B. H. Badley, D. D., Lucknow; Science and Revelation. By J. Tremlett, Esq, C. S., Judge, High Court, Punjab; Best Methods of doing Mission Work in India. By the Rev. George Kerry, Calcutta; Notices of Books; Notes and Intelligence.

The first article will repay careful and prayerful reading by all mission toilers, foreign and native. We fully agree with the writer when he says, "The great need (in mission work) to-day is, *the Gift* of the Holy Ghost for ourselves, and the native churches, and for all to whom God's word has come. The other articles are full of thought, and well written.

The *Harvest Field* for April has an opening article on *Immediate Baptisms* by Rev. S. Knowles, M. A., that should be printed in tract form. Also an excellent article on Hindu Reformers, by Rev. W. Goudie. It is a good number.

The *Gospel in all Lands*, for April, has its usual feast of good things. The fields specially considered are Arengtina, Uruguay, and Paraguay. An excellant sketch of the Rev. George Bowen appears.

The *Watchword*, edited by Dr. A. J. Gordon, Boston, has a very attractive table of contents.

We acknowledge with thanks the receipt of the *Voice of India*, the Annual Report of the *Mussoorie and Landour Union Church* for 1887, and a paper on *Zenana Work* by Miss Joseph of the Baptist Zenana Mission. Also the *Madras Church Missionary Record* for April, and the *Methodist Record* for the same month.

EDITORIAL NOTICE.

Address all correspondence, which must in every case be authenticated, to The Editor, Grant Road, Bombay. *Exchanges will please note this address.*

Business communications to be sent to The Manager, Bombay Guardian, Two Tanks, Bombay.

The Bombay Guardian.

SATURDAY, APRIL 14, 1888.

CONFESSING CHRIST.

Is it a necessary condition of salvation that we confess Christ openly? Or is it possible to be an acceptable secret believer in Jesus? These questions meet the missionary at almost every turn. In endeavoring to answer them, let us keep in mind the fact that God has spoken upon this point. Nay, more: that outside the inspired record

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of His utterance, no voice of Nature and no hint of Reason speak of salvation itself, nor of the conditions upon which it may be obtained. We are shut up to the word of God. Its last word upon the matter is and must be final. No exceptions may be made which it does not make. No special circumstances may be plead, for which it makes no provision. And this is as it should be. Fallen human nature has no remedial power within itself. Salvation is not of merit. It is wholly of grace. "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in trespasses and sins" provided a way for our escape from the guilt, power, and the results of sin. Surely no one would deny to Him the right to fix the conditions upon which we might avail ourselves of this salvation. What, then, does the word of God say upon this point? The Saviour, in a sermon recorded in the tenth chapter of Matthew, speaks as plainly as we could expect Him to speak were He addressing a band of missionaries who had submitted to Him the questions at the beginning of this article. He tells us that he who confesseth Him before men will be confessed, or acknowledged as His followers, before the Father; but he that denieth Christ before men shall himself be denied before the Father. Jesus forestalls the objections that such confession would bring upon us the opposition of our relatives and friends, when he says "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." Speaking especially of this cross, He says, "And whosoever taketh not His cross and followeth after Me, is not worthy of Me."

Again foreseeing that death might be the result of such open confession, He commands His followers not to fear them that kill the body and after that have no more that they can do. The echo of this command is heard in His words to John on Patmos, "Be thou faithful unto death and I will give thee a crown of life." Mark His words; "faithful *unto* death." He does not "say until death;" but *unto* death. That "is, be thou faithful to my commands, even though thy death shall be the measures and the test of thy faithfulness," and thou shalt be rewarded. Not only does Christ command us to confess Him openly, and declare that those failing to do so are not worthy of Him—"not fit for the kingdom of Heaven," —but the experiences of the true believer are such that He cannot avoid a public confession of Christ without positive falsehood. If he be a true believer in Christ, he can no longer worship idols. His ungodly associations must be broken and his evil habits abandoned. This in itself calls for explanation by relatives and acquaintances. What then remains but the confession that faith in Christ has so changed the attitude of the soul toward these things, that they can no longer be practiced? Should this confession not be forthcoming; should there be shuffling, or evasion, think you Christ would be pleased? He has said, "He that is ashamed of Me and of my words, of Him shall the Son of man be ashamed."

If the inquirer has believed to the saving of his soul, he has become a new creature in Christ Jesus. Old things have passed away, behold all things have become new. How can he keep from telling it? It will shine in the eye. It will be apparent in all ways. When questioned as to this new joy, this new life, shall the answer be evasive? Can it be, and the soul retain its uprightness? No, no. In the face of the hatred of father or mother, brother or sister, it must be confessed. It will out. Confession is not arbitrarily imposed. It is inherently necessary. It is only one phase of a law, operative alike in the mental and spiritual world, viz., refusal to acknowledge help given is dishonesty. One cannot do it without sailing under false colours.

God has ordained that water baptism shall be the outward sign of this confession of Christ. We do not believe baptism to be a saving ordinance. But no fair interpretation of the New Testament can deny the teaching of Christ and His apostles that those who follow Christ must be baptized. These are God's terms. They have never been repealed. We have neither the right nor the power to invent new terms. "But," it is objected, "if these seekers are baptized, their families will cast them off, and, perhaps kill them." Very well; Jesus foresaw that, and gave definite commands in view of it. Suppose they are cast off, or even killed. What of it? God has said that the very hairs of their head are numbered; when father and mother forsake thee, then the Lord will take you up. Fear not them that kill the body. Expediency and convenience are not among the fruits of the Spirit. If it be urged that timid believers in Zenanas cannot receive water-baptism, we reply, if the only reason they do not receive it is because they are physically restrained from the act. God who knows the heart will doubtless accept the "willing mind," as perfect in His sight. But when we are told that these Zenana ladies can be secret believers in Christ, while continuing daily to offer heathen sacrifices to worship idols, we say never, until the tenth chapter of Matthew is repealed by the voice of God Himself. They may not be able to be baptized; but to talk of their being accepted disciples of Jesus Christ, while denying Him before husband and children, and practicing idolatry besides, is contrary both to sound reason and to plain Scripture. The blessing of God will never rest on that kind of teaching. Suppose Daniel had argued thus at Babylon! Suppose when the king granted the petition of his enemies that he had decided to become a secret believer, what would have been the result? His name would have been forgotten within a century. But he did not hold the secret believer theory. He went down upon his knees at the open window and prayed as aforetime, and, as the result of his obedience, the king on the throne was converted to faith in Daniel's God. Look at Paul. He might profitably have become a secret believer, had such a thing been possible; but he dared death, and received it, sending his dying message down the ages, "I am ready to be offered, I have fought a good fight . . . I have kept the faith." What India needs is the sturdy kind of Christianity that sings amid crackling fagots, rejoices in midnight prisons, and under a hail of deadly stones, sees heaven open and the Son of God sitting on the right hand of God. The teaching of human sentiment instead of the plain word of God, will powerfully hinder the advancement of the kingdom in this Empire. Let us cleave to the written Word, and maintain the conditions of discipleship therein taught, though we have no converts for ten years. God will honour His own word. The blood of martyrs may yet have to be the seed of a living church in India.

Our Contributors.

NOTES OF A VISIT TO BETHLEHEM BY MRS. J. S. STONE.

We made the trip from Jerusalem on a Saturday morning. It is only an hour's drive. Bethlehem stands on a hillside and, in as far as it is regarded as a modern city, is a most wretched place. Its streets are narrow, many of them not more than six feet wide. The filth of the city is abominable, the people, however, are tolerably cleanly in their dress and homes. The buildings are much better than one would expect; indeed, buildings round about, and in Jerusalem are all very solidly built of stone and mortar, and seem likely to stand for ages.

Of course, the interest in Bethlehem is solely on account of its being the birth-place of our Lord.

A church is built over the spot of the nativity now. I was sorry; for in every place superstitions and frauds are thrust upon one until much is detracted from his appreciation of the sanctity of the spots visited.

We wanted a quiet time in Bethlehem, for, whether or not the exact spot can be pointed out, yet without doubt in some part of the city, and probably near the traditional spot, the Saviour was born.

From the moment of our entrance into the city; however, the continual cry was "bakshish" from the throngs of beggars that pressed about us. We were not entirely free from them in the church.

The church is both Greek and Latin, two altars being found in the same church, and the two sects worshiping at different times. One of the sad things noticed by tourists is the disposition of sects and societies to appropriate, each to itself and own exclusive proprietorship, every sacred place they can lay hands on. Even Gethsemane is fenced within high plastered walls and laid out like a flower garden.

The two sects occupying the Bethlehem church are rabid toward each other, so much so that Turkish soldiers keep guard constantly on the premises, and a telegraph wire had to be strung from Jerusalem in case there might be urgent need of a large possé to preserve order. Doesn't it seem dreadful that professed followers of Christ should have so little of His spirit that they are ready to fight one another in the very place of their worship, and *that* the spot of their Saviour's birth? Of course you understand that these are not those who read the Bible but are blind followers of blind priests.

When we entered the church the Armenians were celebrating mass and we had to wait. While their service continued we went down into the caves where, it is reported, Jerome translated the Bible; we also saw the traditional spot of his burial, as well as that of his scribe. We saw next the traditional well into which the children of Bethlehem where thrown when Herod "sent forth,

and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." I will confess that not even the frauds practised upon the deluded ones of this land can divest my mind of the sanctity of these Bible-noted places.

The Armenian service continued and we examined the richly-furnished Greek chapel. Greek decorations are of a style unlike any other, and are mainly of gold, silver, or brass. The walls were covered with rich decorations, somewhat after the style of richly-carved and gilded mirror-frames and mountings.

The outer courts of this Bethlehem church are supported by ancient pillars said to have been taken from the ruins of Solomon's Temple. I doubt it.

We still were awaiting the dismissal of the Armenians, but as they tarried so long our guide took us down into the cave-like room that formed their chapel. This cave is supposed to be the spot where Christ was born, the manger is shown, the spot where the star shown, where the wise men of the East worshipped, &c., &c., &c.

I think probably it is the place where our Saviour was born. I think, however, that the place has been much altered and the credulity of the people much imposed upon.

I think the hand of the Lord is visible in the very uncertainty existing in regard to the *exact spot* of His birth and crucifixion. It is certainly *thereabout* and as such is reverenced by all true followers of the Lord. If it were positively located, the *place* would be an object of worship rather than the Lord. As it is there is much idolatry. We see no visible idols, and in this respect Palestine is widely different from India, but multitudes *worship* the Holy Sepulchre. We saw multitudes of Russian pilgrims, in monotonous routine, and plainly as ignorantly as the heathen bow down to wood and stone, worship the tomb or possible tomb of Christ.

K. S.

International Bible Study.

By Rev. J. E. Scott, Ph. D.

Second Quarter. Lesson IV.

Sunday, April 22.

Matt. xxv : 1—13.

Subject :—*The Ten Virgins.*

I. Introductory.

1. Golden Text : And they that were ready went in with him to the marriage : and the door was shut.—Matt. 25. 10.

2. Home Readings :—

M.	The ten virgins	Matt. 25.	1-13.
Tu.	Always ready	Luke 12.	31-40.
W.	The door shut	Luke 13.	22-30.
Th.	Value of wisdom	Prov. 8.	11-21.
F.	Wisdom and folly	Matt. 7.	21-29.
S.	The Lord's coming	2 Pet. 3.	8-14.
S.	Open and shut	Rev. 3.	7-13.

3. *Memory Verses* :—Matt. xxv. 10—13.

II. Historical.

The great duty of watchfulness and prudence was taught in the last lesson. And now "to impress yet more indelibly upon their minds the lessons of watchfulness and faithfulness, and to warn them yet more emphatically against the peril of the drowsy life," was the parable of the ten virgins related. We have reached the most solemn period in the history of our Lord's earthly life. In a few days He is to be cruelly put to death. He has just finished denouncing the hypocrisy and deceit and malice of the leading Jews, and has taught His disciples the great lesson which we studied last week, and soon He will leave the Mount of Olives, the favorite resort with His followers, to return no more before His resurrection.

"This Chapter, (xxv), continues our Lord's discourse to His disciples : and the whole of it relates to the general concerns of death and judgment, rather than to the particular events which were coming on the Jewish nation. Towards the close of the foregoing chapter, our Lord made a gradual transition, from the latter to the former of these subjects ; and He here more directly enforces the need of constant vigilance, which He connects with the conclusion of the foregoing chapter by the introductory word "*then.*" The circumstances of the parable were taken from the customs of the Jews, in celebrating nuptials. The bridegroom used to go in the evening to fetch home his bride, by the light of lamps : these were carried by bridesmaids, which some say were never fewer than ten ; and when they arrived at his house, there was a feast prepared for them and the company."—(Thomas Scott.)

III. Exegetical

1. *Then.*—A conclusion from the remarks of the last chapter signifying that in this respect the kingdom of heaven should be like ten virgins. In point of time it refers to Christ's judicial coming whether before the millennium, as some would teach, or at the final day of judgment, is not clearly stated.

Be likened unto ten virgins.—The number *ten* with the Jews indicated completeness. It is also a mysterious number. (Luke xix : 13). On this Lange says : "Ten, the number of developed secular lives ; and thus the number of the completed secular development of the Church. It was termed by the Rabbins the 'all comprehending number.' What goes beyond ten returns to units again. Hence the ten commandments, the harp with its ten strings, the ten Sephiroth of the Cabbalists, etc." Ten lamps or torches were the usual number in a marriage procession. We might see in the virginity of the ten the complete separation of Christianity from worldly contamination. *Which took their lamps.*—The best ancient Authorities and the critical editions read *their own* lamps. Religion is a personal thing. Each one must carry *his own* lamp. "Lamps" here, says Alford, "being the hearts lit with the flame of heavenly love and patience, supplied with the oil of the spirit." The lamps of all men were burning at the time of going forth in the first instance and apparently there was no difference between them. "The foolish were not conscious of their fatal defect nor was it discovered by the wise before the very last decisive moment. They were all companions of the bride ; they all went forth to meet, and waited for, the bridegroom ; they all had sufficient oil in their lamps to make them burn up to a certain time." (Nash.) *To meet the bridegroom*—As he came from the bride's house conducting her home—an oriental custom still prevailing in the East.

2. *Five of them were wise.*—Lange intimates that the number *five* implies that here the wise and the prudent may appear alike and that individual traits are not at all exhibited. *Were wise.*—Their prudence was exhibited in providing extra oil. *Five were foolish.*—They took their lamps and just oil enough for the hour but provided nothing extra

3. *Took no oil.*—Bengel says, "The burning lamp is *faith ;* the lamp with *oil besides* is *faith abounding.*" And also, "By the oil, holy industry on man's part ; (11 Pet. i : 5). And a man should be furnished, not merely with enough of this for the present, but with an abundant supply, (11 Pet. i : 8), for all that may happen in the future."

4. *While the bridegroom tarried*—Here is a hint to the disciples, perhaps, that the Lord would not come as soon as they expected. *They all slumbered and slept.*—Literally, *they all nodded and fell asleep.* "Two stages of spiritual declension—first, that half involuntary lethargy or drowsiness which is apt to steal over one who falls into inactivity, and then a conscious yielding to it after a little vain resistance." (D. Brown.) Upon this passage Bengel remarks, "The prudent also fell asleep, not without peril ; but when they awoke they had still oil enough. While those sleep who have little oil at first, it disappears utterly."

5. *At midnight there was a cry made.*—The most solemn, unexpected time. They were startled from their sleep at a time when there was the least hope of obtaining what they had omitted. The heralds startled the virgins with an immediate summons. So it will be at last with most of us.

6. *All—arose, and trimmed their lamps.* Literally, *adorned* their lamps, which were still burning. (Vs. 8. *Revised.*) They all awoke from sleep. At the last even the careless must awake.

7. *Give us of your oil.*—They found at last that they lacked one essential thing—*oil.* Each must possess his own individual personal character before God. *Our lamps are gone out.*—Literally, *are going out.* They gave but a dim, sickly light which soon went out.

8. *Not so ; lest there be not enough.*—Literally, *By no means ! There will not be enough. Mépote* has the force of a strongly repelling negative. *Go ye—and buy for yourselves.*—"We shall be miserably disappointed if we think to borrow, at the close of our probation, what we ought to have *bought*, that is won, by earnest prayer and diligent endeavour in our day of grace." (Nast.) (Rev. iii : 18. Isa lv : 1.)

9. *While they went to buy.*—At the last hour they did make fruitless exertion. At any other it might have availed. *The bridegroom come.*—The one event for which the first preparation had been made took place when they were the least prepared. *They that were ready went in.*—The prudent were ready and hence had a right to the marriage supper. *The door was shut.*—Then it was everlastingly too late for the foolish virgins. And yet how near they came to admission ! Bengel says, "While the door is open, one can hardly realize how great their lament will be, who will stand at the door when shut ! How often a mere trifle forms the boundary between wisdom and folly ! And yet the decision we come to is of the

utmost importance to us. (1) Some enjoy an abundant entrance into the eternal kingdom of joy : (2) Some, as it were rescued from ship wreck, are brought to shore : (3) Some are openly hurried on the broad way to destruction : (4) Some who have come little short of attaining salvation, yet lose it. The condition of the last is most pitiable of all."

10. *Lord, Lord, open to us.*—The fruitless cry of despair.

11. *I know you not.*—The virgins neglected their opportunity, sought to correct their mistake at the last hour, but found that the hour had past and there could be no hope of either recognition or admission.

12. *Watch, therefore.*—In view of the unexpected coming of the Son of man and of the dire results of neglect. By not watching the virgins lost all, and so shall we if we pursue the same course. *For ye know neither the day nor the hour.*—"This being so, the only certain way to be ready on *that* day, is that you be ready on *every* day." (Nast).

IV. Doctrinal.

1. The leading idea in the parable is the readiness of the Church for the coming of the Lord : but that rather viewed internally than externally ; not in its *extension* but in its *intensity*.—(Lange).

2. Christ is the Bridegroom of the Church : they who profess His Gospel are as the companions of his bride, who wait for His coming : and their continuance in this world constitutes the time of their waiting. (Thos. Scott.)

3. The sin of neglect—its results : Three great evils fall upon these unwise virgins. (1) Their labour was lost, all the preparation they had made, the lamps which they had purchased, the amount of oil they consumed for naught, the cold, dark hours in which they had been watching. So with those professors of religion who will ultimately fail of salvation. 2. The opportunity of redress was lost and with it. (3) Their hopes for ever.—(Nast).

4. "The door was shut." When probation's day is ended there can never again be another chance. We have our day now. If we improve it not we must abide by the consequences.

V. Homiletical.

1. There are here two classes : (1). The wise. (2). The Foolish. *The wise.*—Had lamps, went out, took oil with them, slept, arose, met bridegroom, went in with him. *The foolish*—Had lamps, went out, *took no oil* slept, arose, met bridegroom, *were shut out forever.*

2. (1). We must prepare for heaven :
   - *a.* By thinking of it.
   - *b.* By working for it.
   - *c.* By waiting for it.

   (2). We ought to be always ready :
   - *a.* Jesus may come at *any* time.
   - *b.* He may come *now.*
   - *c.* He will come *quickly.* (Rev. xvi : 15.)

   (3). There is danger in delay :
   - *a.* Procrastination is the thief of time.
   - *b.* Habits grow upon us.
   - *c.* Lack of preparation shows unfitness.
   - *d.* There is no time at last.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—Frequent allusions are made to the style of dress adopted by the members of the Salvation Army, and some hard things have been said about them in regard to this matter. It is not my object to defend these people, but I do wish to say something on this subject, in the hope that not only the members of the Salvation Army but also some of the native converts—especially those who are engaged in active work for the Master—will consider this question.

From my own experience of over thirty-five years sojourn amongst the natives of India, I beg to state that they are most observant about dress, and almost invariably they gauge a man's or woman's worth by the style and quality of dress worn.

The European who goes about the streets of India in a slipshod fashion without a collar and necktie is looked upon, as a rule, as a loafer, and the European who goes about dressed as a fakir is looked upon as one who is certainly out of his mind. This is the mildest way of putting it.

So much for the European who dons native dress ; but what shall I say of the native who exchanges his simple costume which becomes him so well for the frock-coat and the masher collar of the European which make him appear so grotesquely conspicuous wherever he goes. In the Madras Presidency he is styled a "Chattakara," *i. e.* a man who wears a jacket which he has no right to wear.

Believe me, dear Sir, in India a man is despised who does such a thing and however earnest he may appear to be he is looked upon with contempt.

With regard to the women I am sorry to say the change is far more conspicuous and more harmful to the cause of Christ.

A short time ago I happened to be at a social gathering of Christians, and I noticed how becomingly some of the native ladies were dressed in their own national costume, and I could not but contrast them with some others whom I have seen "got up" (excuse the phrase for it is a "get up" truly) in the latest Parisian fashions. There was nothing conspicuous about the former ; but who will deny that a snow-white muslin frock with seagreen sash and ribbons ill-become a face and head as black as ink crowned with the latest shape in Maltese straw and a profusion of ostrich feathers dyed maroon.

A noble work has been begun by the noblest ladies at present in India to reach the dark homes and still darker hearts of India's millions of women, then I ask are those who have already been emancipated from this terrible darkness going to be helpers in this work, or are they going to hinder it by pretending to be what they really are not ?

Caste prejudices are strong enough in India but national prejudices are much stronger. The British nation is not loved in India and I can assure you that the native man or woman who adopts the style and manner of living of the British is not only not loved but positively hated and despised.

I remain,
Yours faithfully,
Bonne foi.

Sir,—Mr. Govind Narayan Kane, whose letter on the subject of Infant-marriage appears in the last issue of the *Guardian* is, I believe, a member of the Bombay Missionary Conference ; at least, he is a regular attendant at all its meetings. It is, therefore, highly improper and informal that he should publish in a newspaper his "suggestions" with respect to the proposed memorial of the Conference to the Indian Government. Mr. Kane informs the public that the Conference has determined to despatch a memorial to the Government of India, while you say in your Weekly Review of the same issue that, "it is to be greatly regretted that the evening was so far spent before definite action could be taken in the shape of a strong memorial to lay before the Government, that the whole matter has to lie over for action at a later date" Why is Mr. Kane in such hot haste as to publish his "suggestions" ? Is this the way business is transacted in the Conference meetings of the M. E. Church ? The proper course is to humbly and respectfully submit his suggestions to the Conference, through its secretary at the next meeting. The suggestions betray an amount of ignorance of law matters.

Does he mean to say by his suggestions that the learned and experienced members of the Conference are so void of common sense and knowledge of the Indian people, as to need such hints as are given in his "suggestion" No. 1. It is not my object to discuss these "suggestions" here, but I would respectfully ask this *self-constituted legal adviser* to the Conference, on what principle of law and equity does he advise the Conference to ask the Government what the proposed Act into operation on the 1st of January 1901, and "a notice that the enactment will come into operation on such a day, should be given 10 years before such a date." Is it to give the people an opportunity to perform as many baby marriages as they can within the long interval of ten years ? And why does he fix the number of witnesses to the marriage on twelve persons. As he is so particular in these matters why has he not laid down in his seventh "suggestion" the amount of fine, and the term of imprisonment in cases of the infringement of the law. It would greatly smooth the passage of the *bill* through the Legislative Council, and mightily help the Executive officers of the Government.

In conclusion I would faithfully counsel Mr. Kane to be less forward in such matters and give himself more to the assiduous and prayerful study of the Word of God and to the quiet performance of his special work. He will then be able to edify saints by his words and writings, and teach sinners in the way.—James I. 19.

Sir,—I shall be glad if any of your readers can lend or give the leaflets, portions, etc., in the Marwari dialect of Jodupur and the vicinity. Any character.

Yours truly,
M. Millett,
Colonel.

Hyderabad, Sind 27th, January, 1888.

Dear Bro.,—At our last Leader's and Steward's Meeting, it was decided that special efforts be put forth to raise a sufficient sum to put the M. E. Church building in a state of thorough repair and to renew the lamps, &c., which sadly need renewal. The undersigned has received special authority to address the readers of the *Bombay Guardian* and the *Indian Witness* on the subject.

It is estimated that Rs. 500 will cover the entire expenses. Many Christian officers and others who have laboured in this station and are somewhat acquainted with the difficulties experienced in procuring local help will, no doubt if this appeal catches their eyes, render financial aid.

The little Church here has its financial burdens and with all its struggles it can but barely support its Pastor and meet its contingent expenses. If any Church appeal is worthy the attention of the Christian public, this is.

Funds are urgently required. Contributions may be sent to the following address:

Rev. T. E. F. Morton,
Mhow.

Yours in Gospel bonds,
Thos. E. F. Morton.

Church Directory.

Free Church of Scotland.

Esplanade—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m.

Ambroli (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

Methodist Episcopal Church.

Fort—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

Grant Road—Rev. H. C. Stuntz, Pastor-Sabbath Services, 11 a m. and 6 p. m. Prayerr meeting, Tuesday, 7-30 p. m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

Mazagon — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

Baptist Church.

Bellasis Road (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

Seamen's Rest.—Prince's Dock.

Rev. B. Mitchell, *Superintendent.*

Services every evening, except Wednesday, at 7-30 o'clock. Gospel Free Tea-meeting on Thursday evening. Spare periodicals for Reading-room and for distribution, also cast-off clothing, are solicited.

Wesleyan Methodist Church.

Sunday, April 15th.

Colaba, Causeway—8 a. m. Rev. G. W. Clutterbuck. 6 p. m. Special Evangelistic Services, short addresses, mission hymns and songs.—Sunday-school, 4-30 p. m.

Byculla, (next to Victoria Gardens)—6 p. m. Mr. Francis Patell.—Sunday-school, 4-30 p. m.

While the new chapel is in building the Morning Service will be discontinued. The opening Services are expected to take place on April 29th. Further particulars will be announced.—Cordial invitation to all.

American Mission Church.

Bhendi-bazaar (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

English Service at 8 p. m. American Mission High School, Byculla.

SPECIAL NOTICES.

A Lecture, specially addressed to seekers after truth, will be given this evening, April 14th, 1888, at the General Assembly's Institution, Kalkadevi, at 8-30 p. m. precisely, by the Rev. A. W. Wann, M. A. Subject:—"The Miracles of Christ." The address will be delivered in English. Admission free: all are invited. Come and bring your friends. After the lecture, discussion will be invited.

The Bombay Brahmo Samaj Anniversary Address will be delivered by Mr. B. B. Nagarkar in English this evening, at 6 p. m., in the Prarthana Samaj Mandir, Girgaum. Subject: *The Gospel of Theism.*—All are cordially invited.

Excellent Photos (Carte de Visite) of the late Rev. Geo. Bowen. Price, As. 8 each. Bombay Guardian Office, Byculla, Bombay.

Children's Scripture Union.

The usual monthly meeting will be on Saturday next, the 21st inst., at the Lodge, Girgaum, at 5 o'clock. All young people are invited.

John M. Macdonald,
Honorary Secretary.

Epitome of News.

Saturday, April 7.

—*Times of India:* The Russian Government has ordered a number of air balloons to be made in London, to serve in case of war. Each balloon is provided with a car in which six men can be placed. The balloons will be made of incombustible materials, and so disposed that they can be filled by means of hot air.

—A correspondent, writing from Upper Dimbula, in Ceylon, at an elevation of 4,500 to 5000 feet, to a Colombo journal, says: "Have you ever heard of cobras up here? One nearly four feet long was killed on this place on Monday, a very healthy specimen he was. I never heard of cobras up here, but there he was, and seeing is believing. I can't account for it." The editor of the journal in question comments on this as follows: We cannot at the moment find any reference to the highest elevation at which cobras have been found in Ceylon—who can help us? Is our correspondent aware of their swimming powers? This is from Tennent: Instances have repeatedly occurred of the cobra de capello voluntarily taking considerable excursions by sea. When the *Wellington*, a Government vessel employed in the conservancy of the pearl banks, was anchored about a quarter of a mile from land, in the bay of Koodremale, a cobra was seen, about an hour before sunset, swimming vigorously towards the ship. It came within twelve yards, when the sailors assailed it with billets of wood and other missiles, and forced it to return to land. The following morning they discovered the track which it had left on the shore, and traced it along the sand till it disappeared in the jungle. On a later occasion, in the vicinity of the same spot, when the *Wellington* was lying at some distance from the shore, a cobra was found and killed on board, where it could only have gained access by climbing up the cable. It was first discovered by a sailor, who felt the chill as it glided over his foot.

—At Mount Jerome Cemetery, Dublin, a few days before the mail left, was buried Pattison Jolly, aged 104, probably the oldest printer in the world. He served his time at Ballantyne's, in Edinburgh, and pulled the first sheet of the *Edinburgh Journal* over 70 years ago. For half a century he was in Dublin, and for some years carried on the printing business in the house which belonged to Griersons, late Queen's printers.

—Scotland, as the facts set forth in Messrs. Kelly and Co.'s new edition of their directory of the spirit and wine trades clearly show, is not only the land of cakes, it is also pre-eminently the land of strong drinks, though it is fair to say that its enormous manufacture of spirituous liquors is very far from being for home consumption only. Of the hundred and thirty-nine distillers at work in Great Britain last year no fewer than 128 were in Scotland. The establishments in that country are, it is true, comparatively small. Nevertheless, of the twenty-seven millions of gallons of proof spirit distilled last year, exclusive of Ireland, Scotland is credited with not much short of two-thirds.

Monday, April 9.

—*Overland Mail*: Things have arrived at a pretty state, when, in a portion of the United Kingdom, the singing by her Majesty's troops, on their march through a town, or such national songs as "God save the Queen" and "Rule Britannia" is objected to on the ground that it is an incitement to riot. The Nationalist party is continually affirming that, whatever changes it may be advocating in the relations of Ireland to the Empire, they are all strictly consistent with loyalty to the Queen, and to the principle of a united kingdom.

—A Reuter's telegram from Lisbon announces that the Baquet Theatre at Oporto was completely destroyed by fire on the night of March 20, the conflagration being caused by a gas accident, which occurred during the last act. There was a very full house at the time. A further despatch says: The number of those who perished in the burning of the Baquet Theatre is calculated by the latest accounts as eighty The greatest loss of life occurred in the third tier of boxes and in the galleries, where whole families were asphyxiated or burned to death. There was a terrible struggle for life at the doors, where numbers were suffocated and others trampled to death. Some who succeeded in reaching the street were severely injured, and vomited blood. Nearly all the victims were from among the audience. The artists who escaped rushed out in their theatrical costumes, just as they left the stage. Many of the audience, who could not gain the exit doors, jumped into the street from the windows of the building.

—Two landscapes which Sir J. E. Millais R. A., has painted have been bought for his private collection by Mr. Charles Wertheimer, of Bond Street, who already possesses five or six pictures by the same hand. The price for the two landscapes, one of them a snow scene, was 9,000*l.*

—A bitter controversy is raging, says the New York correspondent of the *Standard*, over the authorship of General Grant's memoirs. General Adam Badeau has sued for payment of his services as collaborateur upon a contract in General Grant's writing. General Grant's family retort that the general discharged General Badeau because he exaggerated his assistance into authorship, and they treat the claim as blackmail. General Badeau asserts that they offered him a money compromise, which he declined, because of its partaking of the nature of hush-money regarding his services as author. The balance of opinion is adverse to General Badeau.

—According to the Corunna papers, the civil authorities of the province of Galicia have taken proceedings against the parish priest of the rural district who insulted and assaulted a Protestant clergyman who is a British subject. The same priest some time ago fired a revolver at another Protestant pastor. Later information says that the authorities have not sent the offender before the tribunals, but have only asked his bishop to inflict an ecclesiastical censure

—The correspondent of the *Standard* at Madrid writes on March 20: A fresh case has occurred of a girl who is an heiress being confined in a convent at Lorca, in the province of Murcia. It seems that a lady, with the consent of the bishop, placed her daughter for three months in a convent while she was away from home on account of her health. At the expiration of three months the lady went for her daughter, but was only allowed to see her behind a grating, and the abbess refused to give her up. The mother appealed to the ecclesiastical authorities in vain, and was told that her daughter was in a very delicate state of health, and wished to remain in the convent and become a nun. The mother has come to Madrid to ask the assistance of the Minister of Justice, as her daughter is a minor, and she fears the case will be a repetition of the Vigo

nun scandal. In the latter case no punishment has been inflicted.

—*The Rock*: The temperance reformers in England and Scotland who waited upon the Postmaster-General and obtained from him a promise that the "crying evil" of liquor-shop post-offices should be put to an end as speedily as possible, will rub their eyes in astonishment on learning that Mr Raikes had the audacity to tell a deputation from the Off-Licence Holders' Association that "he would be slow to disturb the licence of any tradesman who carried on his business respectably." This Government official will in future deserve the title of Mr. Facing-both-ways, and the temperance party should take immediate action to bring him to book for what is a flagrant violation of a promise.

—We learn that early in December there were present at the south end of the Victoria Nyanza Lake seven of our missionaries, including Bishop Parker. He has already established two new mission stations, Usonga and Wusambiro, in place of Uyui and Msalala. He is also intending to found a new station south of Speke Gulf, which is to be called Nasa. It is, fortunately, a little off the ordinary Arab route, and may be further useful if a route to the Lake from Mombasa should ever be opened up and rendered available.

—*Subodh Patrika:* How much may be done by the influence and active exertions of Englishmen residing in the country to advance the cause of social reform among its people, is illustrated by the conduct of the States of Rajputana in adopting at a conference of their delegates held in March last, a series of rules for curtailing their marriage expenses and postponing the age of marriage to 14 in the case of girls, and 18 in the case of boys. The credit of inaugurating these reforms is wholly due to Colonel Walter, the agent to the Goveror-General at Ajmere-Merwara. And yet it is sometimes said that Europeans, who advocate social reform among the natives, rather retard than advance the cause. It may be that one element of the success which attended the exertion of Colonel Walter in Rajputana was the absence of an educated class in that part of the country. But even these gentry are easily put out of countenance before Europeans, and they do not generally like to be considered enemies of reform by them. Again, it may be said that social reforms ought principally to come from within the society itself. But when that is not easily feasible and society stands in need of an originating stimulus to come from without, and when reform is often accelerated by European countenance and encouragement, we do not see why European gentlemen should hold aloof from the cause through fear of spoiling its interests or retarding its progress.

—*Times of India*: One of the latest American industries is the manufacture of wood, or, rather, of wooden blocks from compressed sawdust, an art which may be of the greatest value hereafter. It is well known that to produce any finished article from wood a great deal of waste is necessary, not only in finishing up the work, but in cutting out the rough patterns from the log, especially when these are either large or intricate. Hitherto this waste has been unavoidable, and has greatly increased the cost of all articles above a certain size, but now this loss will be unnecessary. The small pieces of wood (spruce fir for choice) are reduced to pulp on a grindstone, which pulp is carefully cleaned and sifted, after which it is subjected to hydraulic pressure. The blocks thus formed are used for the manufacture of all wooden articles not required to stand a severe cross strain, and as the blocks are of large size the cost of production is greatly lessened, for it is well known that the value of wood increases greatly with any increase in its sectional area. Moreover, the very cutting from the blocks can be used again and again so that nothing is lost.

—One of the finest vessels in the British Navy is the *Trafalgar*, which was launched a year ago, but which will not be ready for sea till 1890, the year in which the present building schemes of the Admiralty will be complete and England will have a really powerful navy, and which is equal to any vessel afloat. She will carry four 67-ton breechloaders in two turrets, besides a number of quick-firing and other guns. She is to be plated with 4,230 tons of compound armour, half iron, half steel, and will be able to resist any guns of her own calibre that may be brought against her.

Tuesday, April 10.

—*Times of India*: Several personal friends of the Prince of Wales have, says the *World*, manifested a desire to provide some permanent memorial of the Silver Wedding celebration. Lord Latham, Lord Rothschild, and several other noblemen have formed a committee to consider the best means of carrying out this object, and it is suggested that Prince Victor Hohenlohe should be commissioned to prepare a statue, to be erected within the precincts of the National School of Music. The Colonial Silver Wedding offering will possibly take the form of a symbolical centrepiece. Lady Knutsford's appeal has been very favourably received by the smaller colonies; and although the contributions are limited to £2, it is thought that some £2,000 will be collected. Sir Frederick Young, who is the treasurer, has already received over £1,000.

—It appears that the politic generosity of the Ameer is beginning to make some impression upon the Afghans around Jellalabad. For instance, when the descendants of Sultan Mahmood of Ghazni, who live at present at Shuki, gave an entertainment in his honour, the Ameer gave them Rs. 6,000 in cash and four villages, the income of which they may realize for themselves. Upon this an Afghan correspondent of the *Civil and Military Gazette* notes that, though the Ameer Abdul Rahman Khan is a man of very bad temper, yet "we have not yet seen one of the family of Painda Khan who would have been so generous." The Ameer's monthly expenditure, he says, far exceeds that of the late Ameer Shere Ali's *annual* expenditure; and Abdul Rahman Khan has, according to him, distributed about a lakh of rupees in presents since he came to Jellalabad.

—*Indian Spectator*: According to a Bangalore contemporary, a "marriage" took place some time ago at Petta, in which the bride was *eight months*. The age of the bridegroom is not mentioned, but, seeing that he paid the bride's parents Rs. 300, as purchase money, he must be an adult, unless the money was paid by his parents. This "marriage" beats the other we announced last year, with the bride of *eighteen months* and the bridegroom, a Pleader by the way, of thirty-three years, and it is a pleasant commentary on our age of national congresses and representative government.

—*Indian Witness*: The American Unitarians have sent Mr. Knapp as a Missionary to Japan. At the farewell held in Boston for Mr. Knapp, a Japanese gentleman read an address and closed by invoking on Mr. Knapp the following *copious blessing*, "May God, Buddha, and the eight million deities of Japan bless him." The President of Harvard University and other leading Unitarians were on the platform, and seemed to enjoy this "crass irreverence." The *Unitarian Review* said that no Missionary ever received "so comprehensive a benediction." Such a gentleman would be comprehensive enough for certain societies in this city. But Calcutta had one Unitarian Missionary and need not expect more. Joseph Cook, commenting on this, quotes the grand-father of Charles Darwin as saying: "Unitarianism is a feather-bed to catch a falling Christian," and Coleridge who said, "A Unitarian may be a Christian, but Unitarianism is not Christianity." Spiritualism has been defined as "unfidelity with a ghost in it:" Unitarianism is a religion with no salvation in it.

—*Albany Argus;* Wife-Poisoning: Not long since, I was walking in the city with a celebrated physician. As we passed a house surrounded with every evidence of wealth and refinment, he spoke:—

"I have a patient in there, an idolised wife, who is dying, and beyond all help, and none of them know what is the matter with her, and still her husband has killed her."

"Why doctor," said I, "What do you mean?'

"I mean just this. Her husbsnd is just literally steeped in tobacco until the insensible perspiration from his body has become a deadly poison, and his wife has absorbed enough of this, and had before I was called in, so that she will die."

At an establishment where they treat patients for the cure of the tobacco habit, a man just brought in was washed as clean a soap and water could make him, and then some flies were allowed to alight on him. In five minutes by the watch they were dead! There was poison enough in the perspiration that came out of the man, washed as clean as possible, to kill them. You can imagine what it would be when he *wasn't* washed, perhaps, to spend hours each day in a warm bed with him.—(T. B. Terry.)

—*Indian Witness*: The Foochow (China) Methodist Episcopal Conference reports last year's gains as follows: Gain in probationers and full members, 361, ten per cent.; gain in Sunday-school pupils, 230, fourteen per cent.; in collections for Missionary Society, twenty-five per cent., in self-support, steady and regular.

—The Greek Church at Sitka, Alaska, is one of the wealthiest in the world, its treasure consisting for the greater part in oil paintings of the saints set in frames of gold and silver. One picture, a present from the Czar, is valued at £8,000. The massive doors of the Church are heavily inlaid with the precious metals.

—*Indu Prakash*: The *Bombay Educational Record* has rendered a valuable service by drawing public attention to the obscene language which is indulged in by Hindus during the Holi festival. There can be no doubt the evil exists largely, and is indulged in even by the higher classes. Educated natives are free from it, but we are not sure their influence is being exerted for the purpose of putting down or discountenancing what is a blot on our community. We think that committees ought to be formed in every place for the purpose of putting down the evil by prosecuting those who use obscene language in public. Our Municipal Boards and Commissioners could do much in the matter; but the question is—would they or any one care to do it? If anything were wanting to show how social reform was treated with indifference among us, the evil in question would show it. Should any gentleman venture to suggest to Government that men who use obscene language during the *holi* festival publicly should be prosecuted, we fear some of our patriots would talk off, holding a public meeting to protest against this way of interfering with our religious affairs. That is the way how the Indian world goes in these matters, and yet there are many who would let it all alone!

Wednesday, April 11.

—*Madras Standard;* Savings Banks in India: From a resolution published in the *Gazette of India* on Savings Banks, it appears that on the 31st of March there were 623 Government Savings Banks in India. They contained 289,445 accounts which received from Government rupees 1,96,766 8 as interest, and possessed balances aggregating rupees 7,98,698-3. In addition to these balances the depositors held Government Promissory Notes

in the custody of the Comptroller of Savings Banks to the amount of Rs. 3,99,100, and in that of the Accountant-General, Bombay, to the extent of Rs. 18,300.

—Imprisonment for Debt: The Indian Debtors' Act for the abolition of imprisonment for debt having been passed by the Government of India, and one of the sections providing that the Act, as passed, do come into force at once, Mr. J. M. Maskell, the 4th Judge and Registrar of the Madras Court of Small Causes, passed an order on Wednesday, directing that the execution of all warrants for the arrest of judgment debtors, which have not yet been executed, be suspended pending further orders.

—It is stated that a drummer-boy in the Life Guards has been informed that he is heir to estates worth about £60,000.

—*Literary Album:* Professor Max Muller estimates that in six generations (two hundred years) the English tongue will be universal, and spoken by more people than are now living.

—*Houston Weekly*; Absent-Mindedness: An amusing incident, illustrative of absent-mindedness, is related of the last session of the German Reichstag. Herr Wichmann was calling the roll of members when, upon reading out his own name, he naturally received no response. In a louder tone he called the name a second time, and finally roared it out like a healthy-lunged bull. But at this juncture the laughter of his colleagues showed there must be something wrong, and realising the ludicrous situation he joined in the hilarity and marked himself absent.

—*India Watchman;* Female Ministers: The Bengal Conference of the M. E. Church passed a resolution in favour of an order of female deacons, who may administer baptism, &c., in special cases.

—How Britain Baptizes Burmah: Since the annexation of Upper Burma, there has been a remarkable increase in the demand for liquors, the value having risen from Rs. 56,000 in 1884-5 to Rs. 1,16,846 in 1885-86. We are charged with having made India drunk. Burmah too must accept the civilized curses of wholesale drunkenness and licensed brothels. How long will God's people rest quiet under these great public crimes?

—Missionaries going third class: The Rev. J. N. Forman, who was one of the leaders in this mission movement in the American Colleges, sailed from New York in steerage passage. The Christian Church will have to fairly face the question as to whether a great deal more third class, or at least second class living, will not be advisable for mission workers; yes, and for Christian ministers and workers generally. If the leading churches shrink from this question, it will leave the field very largely to more aggressive societies.

—*Indian Christian Herald*: At the invitation of Brother Lal Chand Mookerjea, a number of Christian friends belonging to different Churches of Calcutta met together in the morning of Good Friday at his house in Entally for the purpose of having a Nagar-Kirtan in that part of the town. A procession was formed and it passed through the various streets and lanes, singing Christian hymns and distributing tracts. As far as one could judge, the impression produced in the minds of the people was very good. In the evening of the same day, Brother Kali Charan Banerjea delivered an impressive address on "The Death of Christ—a Study" before a large and appreciative audience at the Albert Hall. We trust such processions and addresses will be repeated.

—*Times of India*: The meteorological phenomena accompanying the building of railroads in Mexico are receiving the attention of scientific men in that country. Recent serious damage done by washouts on the northern section of the Mexican central road was due to waterspouts bursting on the tract, and it is a curious fact that waterspouts seem to be attracted by the iron track and telegraph wires. Engineers on the line of the Guadalajara branch of the Mexican Central Railway have noted that as fast as the construction advances rail follows, and they hold that this is due to the large lot of steel rails on flat cars which are carried forward as fast as the work of construction permits. The most noticeable fact is that the country is dry in advance of the construction trains, and also behind them for many miles. Rains beat down, as described, in bucketsful, just where the steel rails are, but only in circles a few miles in diameter.

—*Bombay Gazette:* The Dewan of Indore has come upon the tracks of that notorious evil-doer, Tantia Bhil, in the city of Indore itself. Some of the robbers relatives and associates were discovered to be residing in the city, keeping up communication with Tantia, receiving from him sums of money from time to time, and harbouring him in their houses whenever he happened to be paying a visit to the neighbourhood. These men have been arrested, and committed to take their trial before the Sessions Court, the Minister himself supervising the conduct of the prosecution. Tantia himself is, of course, still at large: his time has apparently not yet come.

The P. and O. s.s. *Assam*, with the English mails of the 30th ultimo, left Aden for Bombay, on Monday, at 5 p. m.

Thursday, April 12.

—*Bombay Gazette*: *Truth* says that Lord Salisbury was excessively annoyed at the publication of the Queen's letters to Miss Gordon. It was not merely a breach of constitutional etiquette, for which it would be difficult to find a precedent since the earlier days of the reign of George III., but there was a "hitting below the belt" about the transaction, which was highly distasteful to the Prime Minister, and especially as technically he is responsible for this strange aberration from propriety; but the official who is really to blame is Sir Henry Ponsonby, through whom the authority to publish was given.

—A native police sub-inspector in a village in Lower Bengal having applied to the District Superintendent of Police for firearms and ammunition to defend himself and his men from the attacks of tigers and wolves by which the village was infested, the D. S. P. sent the following reply,—"If the tiger would be so obliging as to take you away, it would be a very good thing for the police in general. You are the worst and most troublesome officer I know." It is believed that he will not apply for arms again.

—*Times of India*: The detailed statement, which has been published by the honorary secretary, Mr. H. M. Phipson, of the receipts and expenditure of the Fancy Fair which was recently held in aid of the funds of the Cama Hospital, shows that the affair was a greater financial success than was expected. The total takings amounted to Rs. 48,695, and after paying all expenses, a balance of Rs. 43,085 is available for the benefit of the institution.

—*Indian Mirror*: A traveller in Borneo says that bamboos even when growing on hills devoid of springs, secrete, in their second or third joints from the ground, a quantity of pure, cool water, a great boon to the thirsty traveller.

—Among recent archæological discoveries are remains of numerous temples, buried under mounds, close to the Raghunathpore Railway Station in the Shahabad District. More curious still, a hitherto unknown hill fortress of great extent, containing several temples and tanks has been discovered not far from Umga. Several old temples, and the remains of a small village, once inhabited apparently by iron-workers, have been discovered near the western extremity of the Bhaugulpore District.

—*Hindoo Patriot*: The Californians are now experimenting to test the ultility of the ocean wave-force. In an opening in some cliffs great fans are suspended and their movement at the ebb and flow of the waves is so geared as to work immense pumps which are designed to fill large reservoirs on elevations, these being used to supply water-power to manufactures of various kinds.

—*Indian Churchman*: A liquor law has been passed in France which provides that every person who has been condemned twice for open drunkenness shall be held incapable of voting, of elective eligibility, and of being named for any public office. Perhaps this would have more effect if those duly qualified legislated with more sobriety.

—*Christian Life*: A society has been organised in Denmark, under the name of the "Anti-Celibacy Assurance Society," its object being to provide for those women who either cannot or will not provide themselves with a husband. The premiums, which are on various scales, begin at the age of thirteen and end at forty, a period at which it is supposed most of the members will have abandoned any thought of marriage. Such being the case, the woman receives an annuity for life. If, however, she marries at any time after or before forty, she forfeits all her claims. With the profits thus accruing by chance or purpose, the society hopes to provide for its members "doomed to single blessedness."

Friday, April 13.

—*Times of India*: There is no change in the position of affairs in Sikkim. The Thibetan lamas still show themselves stubbornly mulish as regards opening negotiations with our political officer at Lingtu. Meanwhile, a month's provisions have been forwarded to our troops, so that the authorities clearly anticipate that the *impasse* will continue some time longer, if, indeed, there be not more actual fighting in store for our little force.

—Calcutta, April 12: Great excitement was created here this afternoon at about 1 o'clock. While some Chinese carpenters were engaged in the removal of a beam from a house, No. 11, Kyd Street, the whole of the western portion fell in with a crash, no fewer than seventeen persons being buried in its ruins. A crowd of gentlemen soon collected, and by their active and energetic efforts succeeded in extricating from the *debris* Mrs. Sassoon, five Chinaman, a native, and an Uriya. The Pioneers soon arrived on the scene, and worked manfully to disinter the unfortunates, but with no further result. The injured people were removed to the Campbell and General Hospitals. A portion of the *debris* fell into the next house, occupied by the students of Robert's Memorial College, carrying away the entire school-room. The boys had only left five minutes before. A school boy received a slight contusion on his forehead, while the punkha-cooly was rather badly hurt by the falling showers of bricks and beam. Mrs. Sassoon is not severely hurt. The house was subsequently pulled down by the Pioneers.

—The medical incidents of the last illness of the late Emperor of Germany, according to the *Lancet*, present no features of special interest. For some time he has been in frail health, and his life has been hanging on a very slender thread. The feeble action of the heart was the cause of several attacks of faintness, more than one of which threatened to end fatally. But in the intervals he recovered full mental power, took food fairly well, and hopes were entertained that he might weather even this storm. But these periods of improvement became more and more interrupted, and at length death was instantaneous from sudden and complete failure of the heart. We believe that a *post mortem* examination was made but the only detail that has been published is that a calculus was found which explained much of the suffering the Emperor had lately experienced. It is a remarkable coincidence that the mightiest Emperors of modern Europe, the victor and the vanquished of Sedan, should both have suffered from calculus. No doubt, future

historians will duly record this fact, and the two calculi promise to be historic stones.

—*Bombay Gazette:* At closing Bank Wire Transfer was obtainable forward at 1s 411-32d., and we quote ready rates as follows :—

Bank Bills on demand		1s. 4 3/8d.	per rupee.
Do. Tele. Transfer		1s. 4 3/8d.	,,
Do.	3 months' sight	1s. 4 7-16d.	,,
Do.	4 ,,	1s. 4 15-32d.	,,
Do.	6 ,,	1s. 4 17-32d.	,,
Credits	3 ,,	1s. 4 1/2d.	,,
Do.	6 ,,	1s. 4 14-32d.	,,
Documents	3 ,,	1s. 4 13-32d.	,,
Do.	6 ,,	1s. 4 5/8d	,,
Francs	3 ,,	1·74 1/4	,,
Do.	6 ,,	1·74 3/4	,,

—*Anglo-Indian Advocate*: The old Secretariat, situated in Hummum Street and for the past twelve years in the occupation of the Government Central Press, ceases to be Government property from the 15th instant, when Sirdar Diler Jung, the purchaser, comes into full possession of the premises. It will be remembered the Sirdar purchased the building some two years ago for Rs. 4,35,000, (being offered almost immediately after Rs. 1,00,000 more, which he declined,) and, while the new building for the Central Press was being specially erected, the Press was permitted to occupy the building at a monthly rental which will cease after the 15th, the Press going to its new premises, familiarly known as the Hydraulic Press, adjoining the Custom House. There are now few buildings in the Fort as old as the old Secretariat, which has been historically associated with the growth of the city. It was a Government House in the good old days of "John Company," when the leading lights, both official and mercantile, and the beauty and fashion, of the city, met under its roof at many a festive gathering. No other building in the Fort, it is believed, can boast of having been a gubernatorial residence, and a room is still shown in the northern end of the main building, where a former Governor of Bombay, some say Sir John Malcolm, died—and yet this historical association will soon be a thing of the past.

Selections.

NOW OR NEVER!

By Rev. Theodore L. Cuyler.

Last year I was addressing a little company of young men, of whom half a dozen were unconverted. I urged upon these an immediate acceptance of Jesus Christ. One of the group —the son of a church-elder—decided for Christ, and came out openly for Him at the approaching communion-season A few days afterwards, by the fall of an elevator in his place of business, he was dashed into eternity. It was *now, or never*, for him. Upon the pivot of a few moments of prompt decision, would seemed to have hinged his endless destiny.

As it proved, that young man by his prompt surrender to Christ, was getting ready to die. But it is still more important to get ready to live. A merchant in my congregation who had been very godless, came into my study one day about noon, and with much agitation said to me, "The Spirit of God is striving with me, and I have not gone over to my business to-day; I am staying home to settle the business of the salvation of my soul; *I have settled it.*" It was "now or never" with me, as he regarded it. For many years he served Christ with great enthusiasm and usefulness, and is now in heaven.

Nearly all the cases of conversion in the New Testament, have this same strenuousness and straightforwardness about them. There is no trifling, no pottering, no hesitation. The fishermen of Gennesaret when called, drop their nets, and straightway follow Jesus. Zaccheus, the Ethioppian treasurer, the Philippian jailor, the three thousand converts under Peter's pungent sermon, all experienced a sudden conversion. They went by the word *now*, and eagerly embraced their opportunity. Delay might have been fatal with all of them.

Just here is the egregious mistake which tens of thousands are making. They are often almost persuaded to accept Christ; they procrastinate only to grow weaker and worse; they wait for something that has not come, and never will; they fool with the momentous question of their salvation, and grieve the Holy Spirit. Some time they expect to become Christians. But, my hesitating friend, unless you come up to this point, "It is now or never, and I decide now," you will in all probability be lost. Much of your life is lost at any rate. Nor will you save the rest of it, unless you promptly seek Christ, and seek Him not with half your heart, but with your whole soul.

To "seek" Christ does not mean a search after Him, as if He were difficult to discover. Religion is not an enigma, or Christ a distant stranger. Seeking really means an honest desire to possess Him. Instead of going in pursuit of Him, He is at your heart's door *now* waiting for admission. If you wish Him to enter and open the heart to Him, He is yours immediately. Your sins must go out when He comes in. The love of sin and the love of Christ can no more exist together, than midnight and noon-day. No one can "seek" for you. Do not rely on any such device as sending a request to a meeting to be prayed for. You cannot pray by proxy, or repent by proxy, or believe by proxy. The "inquiry-meeting" you need is *with Jesus Christ.* Sooner or later, if you are saved, you must yourself give yourself to Jesus; and all the pastors or prayer-meetings under heaven cannot save you, until you obey your Saviour's voice and surrender yourself to Him.

A young friend of mine, and a fellow student at Princeton Seminary, told us that when he was at College he went into his room one day and locked the door, and determined to stay there until he had found reconciliation with God It was "now or never" with him. He prayed for mercy and pardon, and grasped that promise "Him that cometh to Me I will in no wise cast out." The next morning he felt calm; everything began to look new to him. Calling on a college-mate, he urged him to repent also and receive Christ. Every hour his joy increased and his hope brightened. He rose in the college prayer-meeting, and exhorted his comrades to give themselves to Jesus. Several of the students were converted under his eager, strenuous, lightning-like appeals. As soon as he made a clean break with sin and grasped hold of Christ, the thing was done. He had *begun to live.* Charles G. Finney's conversion was very similar to this. That struggle "in the woods" which he describes in his Autobiography, ended in a full surrender to the Saviour.

Every hour spent without Christ is a lost hour. You risk the loss of the Holy Spirit's influence. Your prayers never will save you, as long as you refuse to do what Christ bids you. It is a solemn mockery to ask Him to make you what you refuse to be. Begin at once to obey Him in the very first thing that comes to your hand. Satan's tactics with you have always been successful, because he kept you delaying, or cavilling, or postponing, or making false promises. Christ has only one condition—accept Me and be saved! Christ has only one time—it is *now or never!*—(*New York Evangelist.*)

THE NECESSITY OF A REVIVAL.

An English Pastor.

The indications that a revival is much needed are numerous. One of the saddest is the many instances of ministerial failure. Sometimes these have been the effect of gross sin; sometimes of culpable imprudence; at other times of extreme indolence and self-indulgence; and, in some few cases, the result either of feebleness of mind or of causes beyond the control of the individual. This is a mournful fact, and is one of the most alarming features of the times. It awakens uneasy suspicions as to the state of the ministry. It suggests the inquiry whether, from one cause or another, many unconverted men do not find their way into this sacred employment; and whether to the unsound state of the ministry much of our weakness may not be attributable.

Another indication is the general want of success attendant on the preaching of the gospel. The conversions are few, and often of a doubtful character. Few come into the church at the regular services, the week-night prayer-meetings and the services of the holy Sabbath. And many who profess conversion during what are called revival meetings, prove to be of the class of "stony ground" hearers who in time of temptation fall away.

There are several particulars affecting the members—the prevalence of a worldly spirit; a tendency to rash speculation; an avidity to be rich; a fondness for light reading, and the disposition to adopt loose and speculative notions of religion; the press teems with works abounding in error; earnest appeals are made to the love of independency in the young, and they are easily prevailed upon to listen to the voice of the charmer; loose habits prevail, which many hearers are acquiring; many content themseves with an attendance only once a day at worship, and there is a neglect of the prayer-meeting.

But how is a revival to be obtained?

First, let us pastors look to our ministry. A plain, faithful, discriminating and affectionate exhibition of the gospel is indispensable. There must be no uncertain sound; there must be no ambiguity that conceals the truth from men, no disquisition which may practically divert their attention away from it and no hesitation that would convey the impression that we ourselves are in doubt of it. Associated with the doctrines there ought to be a pungent and faithful enforcement of practical duty; sins of the tongue, of the temper, of the life, compliances with practices in trade not strictly honest, worldly conformity, and things of a like nature, should be strictly dealt with. While earnest prayer for the divine blessing should accompany these means, *very* much depends on the spirit in which the prayer is offered. It should not only be earnest, but believing and expecting prayer. The duties of private devotion require special attention; all genuine revival must begin in the closet. Office-bearers should meet together for purposes of earnest prayer and conference. Special meetings of each church might be held.

Christians should be exhorted and encouraged in works of benevolence; a quite course of visitation among the careless, dealing with them singly or by families, and seeking by unobtrusive kindness, repeatedly expressed, to bring them to Christ. There should be communication of religious instruction to the young in the Sabbath-school, or in meetings appointed for that purpose. We have to deal, not with what the Spirit of God may do, but with what we ought to do in order to realize his grace. Oh, that we could obtain the blessing as richly as the necessities of the times require! How earnestly and anxiously should we seek it, persevering till God refresh us with his grace from on high!

Oh, for "holy men of God" in the ministry, men of clean hands and pure hearts, whom the love of Christ and of souls has constrained to engage in the important and sacred work of preaching "the everlesting gospel"! Oh, for an increase of spiritual mindedness and holy, untiring zeal in the general church of God, and particularly in the Methodist Episcopal Church within our bounds!—(*Pittsburgh Christian Advocate.*)

UTTER ABANDONMENT OF TRUST, OR "TRUST IN GOD UP TO THE HILT."

REV. F. B. MEYER.

THERE are texts in God's Word in which the same Hebrew words mean roll, namely, Psa. xxii. 8, Psa. xxxvii 5, and Prov. xvi. 3. These all means not so much, "trusting," or "committing," as "rolling of *one's self*, *one's way*, and *one's work* on God.

I. Rolling *one's self* on God. Those Jews of His own time, who only looked superficially on Jesus, knew that he had rolled Himself completely on God. From the time He came down and took our nature and infirmities, sin excepted, on Him, till His death, He rolled Himself on his Father. He knew everything that was to overcome Him, and therefore he needed complete abandonment of Himself to God, shown so clearly in the "Father, into Thy hands I commend My spirit," and "Thou wilt not leave my soul in Hades, neither wilt Thou suffer Thy Holy One to see corruption." Therefore, guided by His own example, are we not taught that we must have our Gethsemane and our Calvary? All who can go through the fire will have to go through the fire. Whatever we give up to God, He takes in fire, it is God wanting us to give up, or do, just what we do not want to give up or do; kicking against Him. But we are obliged to go down the dark, dark road, and if we roll ourselves on Him in utter abandonment of trust we shall find that through this death of self life we come upon the resurrection life—out of Calvary, the "grave with the stone rolled away." Those who can stand this purifying test will come out into broader work; and it is by this testing of our earnestness, by this death of self that God brings us through the grave into power.

II. Rolling *our way* upon God. As we stand on the "hill of the present" we cannot see where our way dips into the valley, or how it goes. Here, at the beginning of 1888, are we prepared to roll ourselves entirely on God, as children perplexed, on their father who knows more than they do?

There are three things in rolling our way on God.

1. In finding out God's way, to divest ourselves of ourselves. A steamer's compass needle is often deflected by the iron used in her construction, and so we *ourselves* often warp our judgment as to which is God's way.

2. That we should collect all information that we can to enlighten our minds, and that all our faculties of research should be brought out to enable us to see what God's will is, hidden in the numberless passages of His Holy Word.

3. The waiting of patience. And this waiting of patience is again composed of three things, thus—1. The inward impression. 2. The teaching of the Word. 3. Combination of circumstances. Many lose their way by acting solely on impressions, without waiting for the combination of circumstances. Like a good stereoscope, the will of God will always be made plain. At first there is only the faint, indistinct impression, but as the focusing proceeds the picture, with its *little details*, is made plain. God lives in the little details and *trivial* things of every-day life.

When in great doubt, or in trying mental struggles, stand still and wait on God. All through the Bible you will find that always, when action seemed most necessary, then God stepped in, as, for instance, the dividing of the Red Sea, the destruction of Sennacherib's army, Peter and the men who did not arrive till after Peter had had his dream, and was prepared to carry out God's will.

If we had an idiot child should we not take infinite pains to make it understand what we know is for its good? And just so, if we are dull of sense and feeling God will stoop down, and make His way and meaning clear, if we will only roll ourselves and our way on Him.

III. Rolling *our work* upon God.

Why do we chafe so much after a seemingly useless work, be it sermon, address, Sunday-school lesson, or whatever it is? Is it not because we consider we have not put enough effect into it? Ah, when a work is done leave it with God for the blessing. Roll it on Him. And then, too, roll on Him our plans, the plans of our work. We do a great deal of pattern-cutting, and so we spoil much of the Lord's good work by it, instead of leaving the pattern to Him, as Moses did that of the Tabernacle, and so had as much stuff as was needed; nay, he had to restrain the people from sending more. When God gives the pattern He always sends the stuff, and plenty of it too. Satan, is quite ready for us to do good works if we will only let *him* suggest the motives, which are, therefore, either worldly or selfish. We should have one motive only in our work; it is not the winning of souls, grand as that is, nor the pulling down of the kingdom of hell, but the *glory of God*. Yes, the grand anthem which was sung by the angelic choirs of heaven over the lowly stable at Bethlehem should be our one and only motive. "Glory to God in the highest."—(*Word and Work.*)

NEVER DELAY.

THE evils of postponing to a future time the things that ought to be done to-day are many and great. A habit is thereby formed which becomes so strong that present exertion is impossible, even when the emergency is urgent. Every time the duty is presented, the habit pleads for procrastination. Then dread sets in of beginning and accomplishing the task, which is harder to bear than the actual work. To-morrow is loaded down with the duties of to-day, and the truth is sadly felt, sufficient unto the day is the evil thereof. By the delay many duties are not remembered, and the stereotyped "I forgot it" follows, of course. The whole life shifts into an uncertainty of performance, and the character is injured in the just estimation of wise men. A young man mny lose a business position, and thereby change his course for life, by waiting one day too long in making application. A scholar at school may never be perfect in his lesson if he shall delay their study a single hour. A note in bank that is delayed beyond the last day of grace will not only be protested, but the borrower will be unable to make another loan.

If in business life delay is dangerous, how much more in the religious life. All the evils named above follow in the train of delay, with the greater evil added that each hour of hesitation and postponement is disobeying God. "Now is the accepted time, and now is the day of salvation." To-morrow is an arrant cheat. Each day is a life in miniature. The morning is childhood and youth, growing brighter with the rising sun. Noon is manhood in its strength. Every moment after is a return to night, with feebler light and approaching darkness. And this day stands by itself in the reckoning of eternity. This life stands by itself as our only trial state.—(*N., in Nashville Advocate.*)

GIVING UP FAMILY WORSHIP.

WHEN I first began business for myself, says one, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly, I persevered for many years in the delightful practice of domestic worship. Morning and evening, every individual of my family was ordered to be present; nor would I allow my apprentices to be absent on any account. The pressure of a successful business led me to give it up, and to offer a prayer with my wife in the morning.

Repeated checks of conscience followed this base omission, and it pleased the Lord to awaken me by a singular providence.

One day I received a letter from a young man who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms; but judge of my surprise and confusion when I read these words: "O my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions! O sir, eternity will be too short to praise my God for what I have learned there! It was there I first beheld my lost and wretched state as a sinner, it was there that I first knew the way of salvation, and there that I first experienced the preciousness of 'Christ in me the hope of glory.' O sir, permit me to say, never, never neglect those precious engagements: you have yet a family and more apprentices; may your house be the birth-place of their souls!" I could read no farther; every line flashed condemnation in my face. I trembled, I shuddered, I was alarmed lest the blood of my children and apprentices should be demanded at my soul-murdering hands.

Filled with confusion, and bathed in tears I fled for refuge in secret. I spread the letter before God. I agonized, and light broke in upon my disconsolate soul, and a sense of blood-bought pardon was obtained. From that day to the present I have been faithful; and am determined, through grace, that whenever my business becomes so large as to interrupt family prayer, I will give up the superfluous part of my business, and retain my devotion: better to lose a few shillings than become the deliberate murderer of my family, and the instrument of ruin to my own soul.—(*Presbyterian Advocate.*)

TELEGRAPHIC NEWS.

Darmstadt, April 5th: Prince Alexander of Battenberg is going to Charlottenberg.—His Highness's betrothal with Princess Victoria, the second daughter of the Emperor of Germany, has been arranged, and the ceremony is expected to take place at Charlotteburg shortly.—The visit of her Majesty the Queen to Germany is believed to be connected therewith.

Berlin, 5th: Prince Bismarck has tendered his resignation to the Emperor of Germany on account of his objection to the proposed betrothal of a German Princess with the Czar's hated antagonist.—Public opinion in Germany sides with the Imperial Chancellor.—The *Cologne Gazette* appeals to Prince Alexander's patriotism to abstain from pressing his suit for the hands of Princess Victoria.—Her Majesty the Queen intended to accompany Prince Alexander to Charlottenburg for the betrothal.

6th; Morning: Prince Bismarck has only threatened resignation if the betrothal of the Princess Victoria with Prince Alexander of Battenburg is accomplished.—The *National Zeitung* publishes a paragraph this morning, stating that Prince Alexander's suit for marriage with Her Imperial Highness Princess Victoria has failed.—It is affirmed that the Emperor Frederick insists upon the betrothal of his daughter with Prince Alexander of Battenberg, notwithstanding the objections raised by Prince Bismarck.

Massowah, 6th: The Italian operations in Abyssinia have been suspended owing to the hot season.—The majority of the troops will return to Italy.—It is hoped that General San Marzano will renew the negotiations for peace with the Negus.

London, 6th: The Sugar Conference has resumed its sittings.—Baron de Worms, the President, announced that all the Powers have given their adhesion to the abolition of the Sugar Bounties.

Berlin, 7th : The betrothal of Prince Alexander of Battenberg with Princess Victoria has been postponed until the Bulgarian question is settled.—It has now transpired that Prince Bismarck has already submitted his resignation, and it is understood that the Emperor of Germany has declined to accept the same.

St Petersburg, 7th : It is stated here that Russia is ready to give assurances that she will not employ coercion towards Bulgaria for the purpose of re-arranging the government of that country, and that she is willing to overlook the past acts of the parties in power. She will, furthermore, undertake not to despatch any Russian general or officers with the view to bring about a solution of the difficulty, and that she will leave the Bulgarians free to elect any Prince they may choose for assuming the sovereignty of Bulgaria, provided he is not one professing the Roman Catholic faith. Russia, at the same time, is prepared to treat with any party, or through the Ottoman Porte, for the settlement of the Bulgarian question.

Toronto, 7th : The Dominion House of Commons has rejected, by a majority of fifty-seven votes, Mr. Cartwright's motion for unstinted trade reciprocity between the Dominion of Canada and the United States.

London, 8th: Arrangements have been made to hold six Nationalist meeting to-day at Clare and Cork for the purpose of disproving the statement made by Mr. Balfour, the Irish Secretary, in one of his late speeches declaring that the National League is now extinct.—The meetings have been proclaimed by the authorities, nevertheless their organizers persist in holding them.—Messrs. Healy, O'Brien, and Labouchere and others have announced their intention to speak at the meetings.—Trouble is feared.

9th: Intense excitement prevailed in Clare and Cork yesterday —The police and troops from Loughrea dispersed the proclaimed meeting, which was held under the presidency of Mr. O'Brien.—A stubborn resistance was offered, during which thirty Nationalists were injured.—Dr. Tanner, eluding the police, succeeded in addressing a meeting outside Macroom.—At six in the morning Dr. Tanner, accompanied by a large body of Nationalists, re-entered the town, where some detachments of police and military charged and dispersed the procession.—The Nationalists also resisted the interference of police and troops at other places, and many were wounded in the stiff struggle which ensued.—Quiet was restored towards evening.

St. Petersburg, 9th: Russia is indifferent with regard to the proposed betrothal of Prince Alexander of Battenberg with Princess Victoria.

Paris, 9th : General Boulanger has been elected for Dordogne by a large majority.—His success at Nord is believed to be assured. —General Boulanger has addressed a letter to the Dordogne electors expressing his thanks for his election, but he declines the seat owing to his engagement to accept the Nord *Arrondissement.*—The General, in the same letter, made a pungent attack on the present Chamber of Deputies for the sterility and impotence which, he says, it has exhibited. The dissolution of the Chamber and a revision of the Constitution were essentially necessary, and the General emphasizes by saying that the sole idea of Frenchmen should be the greatness of their country.

Constantinople, 9th : The Turkish military *cordon* on the Roumelian frontier has been withdrawn.—It was established on sanitary grounds, and not with the view of coercing Bulgaria.

London, 10th : In the House of Commons last night, Mr. Gladstone criticized the Budget which was presented to the House by the Chancellor of the Exchequer on the 26th *ultimo.*—Mr. Gladstone pointed out that the Budget was favourable to the landowners and not to the general consumers in the United Kingdom.—He said he would reserve his opinion for the present with respect to the proposed introduction of new taxes.—The Opposition will probably bring forward an amendment in favour of equalizing the Death Duties on real and personal properties —The Court of Inquiry held to investigate the charges brought against Major Templer, of the Military Balloon Department, has honourably acquitted that officer

Charlottenburg, 10th : The Emperor Frederick has a slight inflammation in his throat.—The doctors in attendance have forbidden his Imperial Majesty to take carriage exercise. The weather here is also inclement.

Berlin, 10th: Her Majesty the Queen is expected here on the 24th instant.

London, 11th: Lord Salisbury, speaking at Carnarvon to-day, said that the Rulers of Europe were struggling to preserve the peace, and that there was every prospect that their efforts would be crowned with success.—Mr. Smith does not intend to introduce this Session a measure for Local Government in Ireland, but he is prepared to submit, for the consideration of the House of Commons, a Bill when the Irish people is ready to receive it with loyalty to the Crown and Constitution.

Berlin, 11th: Prince Bismarck had a long conference with Empress Victoria at Charlottenburg to-day.—It is asserted that the difficulty relative to the betrothal of Prince Alexander with Princess Victoria has been smoothed down.

Allahabad, 12th: A special London telegram to the *Pioneer* states that it is believed that the Empress of Germany now disapproves the match between Prince Alexander and Princess Victoria.—The Austrian Press regard Prince Bismarck's complaisance towards Russia as likely to jeopardise the alliance between Germany and Austria.—The escort of Colonel Yates' delimitation party met with a good reception at Kandahar on the 30th March, and reached Quetta, all well, on the 7th instant.—The despatch, sanctioning the redistribution of Divisional and Brigade Commands in India, is now on its way out from England. Under the reorganization, Quetta will become a division, while the Sirhind division will cease to exist, its staff being made available for Beluchi-tan.

London, 12th : Mr. Balfour was banquetted last night at St. James's Hall.—In the course of his reply to the toast of his health, Mr. Balfour dwelt upon the improvement which was taking place in Ireland and refuted the idea which prevailed in some quarters regarding the tyranny of the landlords.

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DEATHS.

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MCLAGGAN—At Matheran, on Tuesday, the 10th April, Charles Forbes. the infant son of Alexander McLaggan, aged 4½ months,

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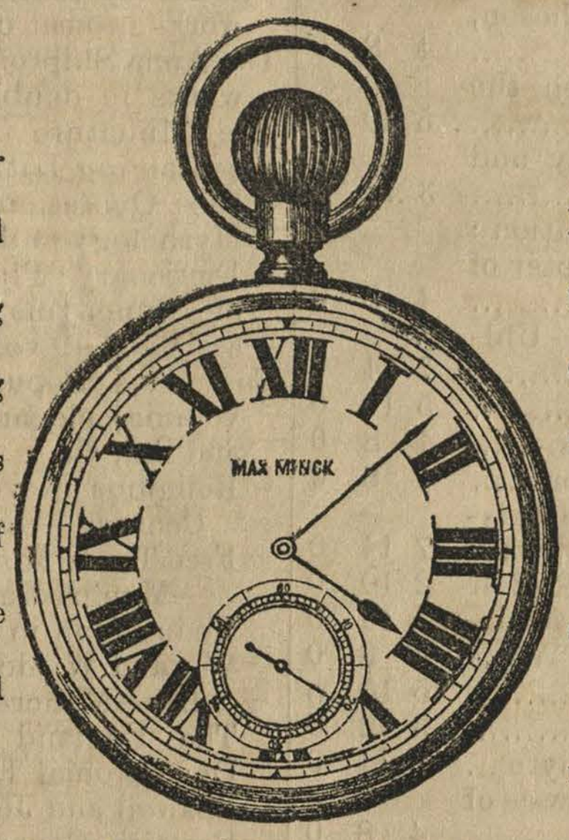

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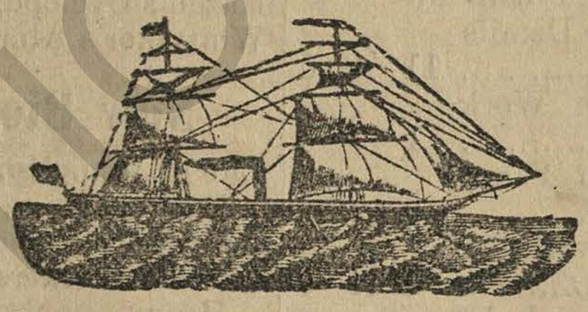

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